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months in all cases.[1] However, the names in the commonly accepted order are as follows:

1. *Th' le*, the searching month, when the villagers hunt for a new village site. It corresponds to the Burmese month, *Pyatho*, and to the moon of January. 221 805
2. *Hte kü*, the cutting month, when the Karen cut the jungle preparatory to cultivation. It is equivalent to the Burmese *Tabodwe* and to the moon of February.
3. *Thwe kaw*, the brewing month, when the women prepare the mash for brewing liquor. By some it is said to signify the month of burnings, for at this time they burn over the ground that was cut in the previous month. It is equivalent to the Burmese *Tabaung* and to the moon of March. [273]
4. *La hkli*, the month of yams, because at this season the people were often reduced to the necessity of eating the tubers of the wild yam. It is equivalent to the Burmese *Tagu* and to the moon of April.
5. *De nya*, the lily month, when the wild lilies bloom. Equivalent to *Kasone* of the Burmese and to the moon of May.
6. *La nwi*, the seventh month, corresponds to the Burmese *Nayone* and to the moon of June.[2]
7. *La zo*, the eighth month, is equivalent to the Burmese *Waso* and to the moon of July.
8. *La hkü*, the shut-in month, when it is difficult to go about on account of the heavy rains. It corresponds to the Burmese *Wagaung* and to the moon of August.
9. *Hsi mü*, the month of a little sunshine, when after the heaviest rain there is a little fair weather. It corresponds to the Burmese *Tawthelin* and the moon of September.

[1] *The Karen Recorder*, a vernacular paper published by the Sgaw Karen Mission at Rangoon, printed a long discussion on the order of the months and the significance of their names, which appeared in various numbers from 1915 to 1917. The outcome of the discussion was not at all convincing.

[2] A writer in the Karen *Morning Star* in January, 1913, suggested another meaning for the name of this month, which comes at the opening of the rainy season when, as often happens, there are alternate weeks of sunshine and rain. Karens generally, probably almost without exception, understand the name of this month to refer only to its numerical position in the calendar.

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10. *Hsi hsa*, the month of a little starlight, when the stars begin to show themselves occasionally. It corresponds to the Burmese *Thadingyut* and to the moon of October.

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11. *La naw*, the month of the "naw," when from the seeds of this small plant is extracted an oil much like sessimum oil. It is equivalent to the Burmese *Tezaungmon* and to the moon of November.

12. *La plü*, the month of eclipses, when the moon dies and hence the month for funeral ceremonies. It corresponds to the Burmese *Nadaw* and to the moon of December.

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It will be noticed that in the list as given above the seventh and eighth months are numbered 6 and 7, respectively. Two suggestions have been made to explain this incongruity. One of these is Dr. Mason's suggestion to the effect that originally the first month was *La plü* (December), which would not only correct the incongruity, but also make the Karen calendar correspond to that of Tibet, which begins with December.[3] The other explanation was given to me by a Karen teacher, who says that the month of *La hkli* (April) is the one that is repeated every three years in order to correct the calendar, and that the periodic interposition of this extra month is responsible for the names of the seventh and eighth months and the disagreement of those names with their serial numbers in the list. To me this explanation seems very dubious. One Karen writer attempts to correct the incongruity between the seventh and eighth months and their serial numbers by proposing to transfer *La hkü* (August) from its generally accepted position in the list to a place before the seventh month, but, of course, this is not a feasible change. As many Karens associate the month for funeral ceremonies *(La plü)* with the end of the year, they do not think it should be shifted into first place in the calendar.

THE DAYS OF THE WEEK

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Few of the Karen people can tell the days of the week, except according to Burmese or Christian nomenclature. Several old men have given me names for the days, which, they say, were in use a long time ago. There are seven of these, as may be seen in the following tabulation:

[3] *Journal, Asiatic Society of Bengal*, Vol. XXXVII, 48.